

# BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

No. 45.—Vol. VI.

SATURDAY, NOVEMBER 3, 1821.

Terms, \$3.00 a year, payable in 6 months. To Agents, every 11th copy gratis. } or \$2.50 a year, if paid in advance.

## Foreign Religious Intelligence.

the London Missionary Register, Aug. 1821.

### GLOUCESTER—SIERRA LEONE.

#### CHURCH MISSIONARY SOCIETY.

Readers will rejoice to find, by the communications which we shall lay before them, that the influence which is manifested at the Town, continues to accompany the Labourers in other parts of the Colony.

#### State and Progress of the Schools.

We shall extract some notices on this subject from the *Durings' Journal*, in the order in which they occur.

10, 1820.—In the school, as the Class were reading John xvii. 14—17, they desirous to know whether they understood what they were reading, I questioned them. Having gone through the passages which they were reading, a scholar is always very serious in his demeanour, asked me what the word *sanc* meant. While I was explaining it, and making some remarks on the subject of sanctification—as that the Holy Spirit sanctifies the servants of God, by the word of his Word, on account of Christ's righteousness and intercession—the whole school stopped. I asked the Teachers why they did not go on. Their reply was, "We all want to hear that." The great order and diligence, however, were preserved after.

20.—The Schools have advanced far, that I am not ashamed to take any notice into them. Many of the people were averse to instruction last year, and are to be admitted.

It must be particularly gratifying to every well-wisher of Africa, to see those people, who, but a short time ago, were degraded to a level with the brute (that is in the market) now, by their desire to learn to read the word of God, shew that they are men who feel that they are immortal souls. The conduct of two of my School Boys will bear witness to this. They had been both put apprentices to a tailor, who works here for Government. About two months since, one of them had some quarrel with one of his fellows, on account of which he ran away to his country people. He was absent three days. On the third day, in the evening, when I had done with all my work, and was on the point of going to bed, he came back, and earnestly begged me to forgive him. I then asked him why he had absented himself so long; and why he came back again without being fetched. "Master," he said, "that School which me. Suppose me can go School no more, that make me afraid—me know nothing, if I no go to School and learn." I told him I would have him no more in my school—he might go where he liked: if he would go to another town, I would have him there with his fine character. His reply to this was—"Master, me can't leave this School. Suppose, Master, you whip me, or put me in black hole, that you do me good—me run away for nothing: but me can't go away from this school here."

The other case, which occurred this week, is similar to the above, but more striking, as the Boy is much younger.

The fact is, that the attachment of the people, in particular, to the School, is such that I have the greatest trouble with them, to keep them from it, when I receive of them some work which they are to do.

#### Monthly Missionary Prayer Meetings.

At these Meetings, some of the more judicious of the Negroes pour out their hearts in prayer for the salvation of their country.

We quote a few notices of these Meetings from the *Durings' Journal*—

April 20, 1820.—Had, this evening, our monthly Missionary Prayer Meeting. Two Christians prayed. Their prayers, though simple, and in broken language, were most earnest for the diffusion of the Gospel among their benighted countrymen, but particularly among those with whom they lived. The whole was very affecting. They brought their mites along with great cheerfulness. I was very much refreshed. Is not this the fruit of Ethiopia stretching forth her hands unto God?

#### Vain Excuses of a Backslider.

The usual trials of the Christian Ministry begin to be felt among these newly-gathered Congregations. Mr. Durning states the following case, under date of June, 1820.

Met this morning with a man whom I baptized on Easter-Day, 1819; but whom, on account of his profligate conduct, I was compelled to excommunicate in September last. The following conversation took place:—

On his using some very light & improper words, I said, addressing him by his name, "The word of God declares that there is no peace to the wicked. If you have a conscience left, you must feel a little hell within you. I should not wish to be in your place, no not for ten thousand worlds."

"Plenty people worse pass me."

"I don't think so. All the town call you very wicked; and every one shuns your company as a bad catching sickness."

"Well, suppose me go to hell, plenty people can go there too; because plenty people more bad than me."

"This is a wretched excuse. While you say that others are greater sinners than you, you confess that you are a sinner, though, as you suppose, not so bad as others; but the Bible leaves no excuse for the least of sinners, when it plainly declares that the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men. This plainly shews that there is no excuse for you, or any one that is of your opinion; but that the least, as well as the greatest sinner, is on the way which will end in everlasting destruction. You comfort yourself with the thought that plenty people can go to hell as well as you. Suppose you & plenty people besides, were shut up in a large house, out of which it was impossible for any to escape, & that house was set on fire, would it comfort you because plenty people perish with you in the devouring flames? So the wicked in torment, all and every one of them, when they shall see the end of their own folly, and shall be filled with the terrors of the Almighty, and complain with the rich man in the Gospel, *I am tormented in this flame*, and shall say one to another, *Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?* yet this all will not comfort them, but will aggravate their torment."

I asked several more questions, but received no answer. I then addressed him more closely; and dwelt, for a short time, on his reprobate conduct, by which he made himself to be abhorred of old and young, and which contempt he justly deserved as a backslider—"But," said I, "there is still hope for you, as there is nothing impossible with the Lord; for he can give you repentance, as He did to David and to Peter; but you may be well assured, if you go on in that awful way which will end with your ruin, nothing remains for you, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

Most of the time that I was speaking to him, the perspiration streaming from his body and his trembling like a person in an ague-fit, filled me with awe; so that I was completely overcome, and compelled to leave the wretched man.

#### Course and Effects of Mr Durning's ministry.

April 2. Easter Day.—Preached in the forenoon from 1 Cor. xv. 20, on the Resurrection of Christ from the dead. He arose. 1. At the Almighty God—2. As the Surety of His People—3. As their Representative—4. As their Forerunner.—In the application, I spoke rather warmly on the comforts which the children of God continually draw from the Resurrection of Christ. Many were much affected. Administered the Lord's Supper, afterward, which was very solemn & truly refreshing.

In the afternoon, I catechised the Children on the Resurrection of the dead, from John v. 25, 26. After I had addressed them a while, on the subject, I asked who they were that should rise unto life eternal. A Woman, who has long been under great doubts and fears, answered, "They that have done good." A boy asked who they particularly were, that could do good works. Ans. "Those that believe." "But," said I, "cannot man do good, unless he believes?" The Woman answered, "No! Without the Lord Jesus, we cannot do good things."

In the evening, I preached from John xi. 25, 26. After service, the above-mentioned Woman, with several others, came to my house rejoicing. The Woman said, "In the Morning Church, all my heart laugh. That same time we kneel down to Sacrament, my heart say, From the top of my head to the bottom of my foot, there nothing but all sin, sin. But, Massa, that some time me remember, Behold the Lamb of God, that taketh away the sin of the world; and when you read, God so loved the world, &c. O Massa! my heart want to break—water run my eyes. O Massa! me don't know what to do." She was so much affected that she could say no more. The others were nearly the same.

April 8. Saturday.—I was revived very much, through the simplicity of my Black Brethren, at our Weekly Meeting. One Man said, "I have had plenty trouble in my heart this week; because when I look upon myself, I am vexed with my own heart. Massa, suppose me can do it, I will run away from it: and when I see I can do nothing, but sin come in my heart like big cloud, something say, O wretched man that I am!" I asked who had taught him to see and feel his real estate by nature. His reply was, "God the Holy Ghost!"—"and this," he said, "make me very glad; for something tell me, the Lord Jesus Christ will help me, poor sinner, at last from all my sins."

Another man said, "I believe I am bad pass every body. Massa, my eyes look sin—and the things of this world, my heart like it: my hand do bad—my heart like it: my foot willing to walk the broad road to hell—my heart like it too. When I see all this, I fear I never shall be saved; but when I troubled so, something tell me, Remember what the Lord Jesus Christ done to save poor lost sinner. Massa, a long time ago, you preach from them word what Lord Jesus Christ say, *I am come to seek and to save that which is lost*. Me remember that time you say, 'Sup-

pose a man's sins should pass the sins of all men together, and that man believe in the Lord Jesus Christ, he shall be pardoned and made clean through the blood of Christ, which cleanseth from all sin.' That make my heart glad: all trouble go away from me." I preached on that subject about nine months ago.

M. A. (the woman mentioned on the 2d) came forward, and said that she had been much troubled since last Sunday: "But," she added, "when me remember what you said, that the Lord Jesus rise from the dead as the Surety of His people, all my heart feel glad again." She desired to hear that again; and, being very importunate, I consented.

A lad of about seventeen came next, and said, "Massa, since you have preached about the Holy Ghost, my heart more glad than before that time; because my heart say that true: we cannot sabbay God, we cannot come to the Lord Jesus Christ, if the Holy Ghost no teach we." In the latter end of February and nearly all the month of March, I had preached on Tuesday and Friday Evenings, on the Divinity and Offices of the Holy Spirit; having been forcibly struck, one day, with John xiv. 26, and xvi. 13—15. These Discourses, though delivered in great weakness and fear, have had a powerful effect on many of our Christians; and I trust that they have been as bread cast upon the waters, which will be found after many days.

April 29. Saturday.—In the evening, as usual, I was surrounded by my brethren here; and was very much comforted by their sincerity, and the effect of the Word. God's free love dwelt still on the minds of several. M. A. was struck very much with Rom. ix. 20. "True," she said, "what we poor sinners do before to please the Lord! God love us before we know Him, and He bless us, before we ask Him. Poor me! I can't answer one question before God—no—me nothing, nothing at all! Suppose the Lord send me to hell this time, that all what me deserve."

May 6. Saturday.—Was very much strengthened by my dear black brethren. One man said, "Massa, what you say four weeks ago, live in my heart all this week." Last Sacrament Sunday, in the afternoon, when speaking to the children, I compared sin to a large tree, the roots of which go very deep into the ground, and which can never be completely found when digged after. "Yea," said he, "sin live too deep in my heart; and when me hear people say their heart good, me fear, but something tell me they no sabbay; and then me thank the Lord Jesus Christ, that he teach me to see all this."

M. A. said "Massa, last Sunday you tell me all that live in my heart. True, true, me proud—me know nothing at all—my heart is all unbelief, and sometime me can't trust the Lord. Oh, that trouble me—that same thing what one man pray, so my heart stand (meaning, that was the feeling of her heart.) Lord! I believe: help Thou mine unbelief!"

May 13. Saturday.—I was very low the greatest part of the day; but was much cheered up and edified, in the evening, by the state and feelings of some of my people, particularly those of two women.

One of them said—"Last Sunday me go Church; and that same word you talk first, Lord I am not worthy, strike my heart too much. My heart begin talk to me:—That true, me no fit to sit here, and hear the Word of the Lord Jesus Christ, because my sins pass all other people." But, Massa, when you preach, my heart feel glad little bit; but, that same time we sing before Sacrament, my heart was full: and, when we receive bread, my heart fit to break; no more; water run out of my eyes."

M. A. was tempted to stay away from Sacrament, on account of her having committed, as she thought, an unpardonable sin. I asked her, if she could tell that sin before all. She said, "Yes." She then went on, saying, "Last week, one evening, me pray; 'O Lord! please make my heart clean from all sin.' When me done pray, something tell me, 'You command God.' Oh, this trouble me. Then that same thing tell me, 'If you take the Lord's Supper, you eat and drink your own damnation.' But me must come. Suppose me no come, what me poor sinner can do! Me come; me kneel down; my heart sink; me pray, 'Lord Jesus! have mercy on me, and save me, or else I perish!' My heart get up again; me begin feel glad; and when me remember the love of Jesus, that make Him to seek and save poor lost sinners, all my trouble go away from me, and all that afternoon me think me live no more in this world."

June 3. Saturday.—The pains which I endured in my late illness were, this evening, abundantly recompensed. Since I have been among this people I have not spent a more blessed evening; and I think my sickness has been sanctified both to them and myself. In their state of mind during my absence from them, I discovered that degree of mutual love, which before I could not have imagined.

One man said, "When you sick, me troubled very much, because me think that our fault. When me go prayer, me no see Minister to tell me true Gospel—

me feel sorrow—me think again, 'Sin of all we people too great: that is the reason God take Minister from us.' But, Massa, when me see you first time again stand in your place, O Massa! me want to thank the Lord Jesus Christ for keep you, but my heart full—no more—cry, cry, come upon me."

While they were left without an instructor, for more than a week, they fed on what they had heard before. A Discourse on Whitsunday Morning, particularly, had had a very powerful effect on most of them. M. A. whom I have so frequently mentioned before, rehearsed a considerable part of it. She said, "Massa, my heart no feel sorrow no more: me think me, and all people me see, live no more in this world, but in heaven. In that evening, when you talk of blessed Bible Book, my heart same again—me feel glad. O Massa! suppose me have 20l., me want to buy Bibles for poor people. After you done, Massa, me want to come to you, and tell you what great things Lord Jesus done for me poor sinner: but me say, 'Never mind—Massa too tired this evening—me go to-morrow.' That next day me go: but people tell me, 'Massa sick too much.' Oh poor me! then my heart feel sorrow—me go home—me pray that Lord Jesus take sick from you—me feel glad again. Every time me want to feel sorrow for you (meaning when she was sorry), me pray that Lord Jesus may help you, and always that last Sunday make me glad again." Several others said it had been the same with them. May the Lord Jesus evermore make me, unworthy dust, a blessing to them!

June 9.—Was unwell all day; and, on account of a remarkable stupidity which attended my indisposition could do nothing the greatest part of the day. However, I was able to execute my plan of expounding the Epistle to the Ephesians. On account of the Rains, I thought I should have scarcely any hearers, but found the Place of Worship as full as if it had been fair weather.

June 10. Saturday.—Being in the same state of indisposition as yesterday, I tried every means of recovery; but all was ineffectual, until the meeting together of my Black Brethren, when all vanished. One of the men mentioned April the 8th, spoke in a most affecting manner. Having been sick nearly a fortnight, he said—"Me think all my sickness which the Lord put upon me, is all for my sin: but my heart say, 'Never mind all this: soon, soon, me die;' and me remember the words, *And God shall wipe away all tears from their eyes; and there shall be no more pain*. I know God love me for sake of Lord Jesus Christ. All my trouble is my wicked heart; but suppose me die, that shall die too; then me shall be free from all trouble."

M. A. said—"Me troubled since last Christmas—me only feel glad two times: no more—but that me no deserve. No! Suppose the Lord will send me to hell, that only fit for me; because me tell lie; me rob God; me deny the Lord Jesus, same like Peter." I interrupted her by a gentle reproof, for continually turning the worst against herself. She has an extraordinary tenderness of conscience, as have several others; which constantly compels me to be careful in what I say. As sure as I address the unconverted, they will rank themselves among them.

June 17, 1820. Saturday.—At our usual Meeting, most of those that spoke complained very much of their sinful hearts; and several doubted whether they were truly converted. One of them said, "Massa, what you say last Sunday Morning about the Ten Virgins, strike me very much. When me go home from Church, me take my Testament—me look on that place again—me read: then something tell me, me stand same fashion like them foolish Virgins; because me no have oil in the vessel." I interrupted him, by asking what he meant by not having oil in his vessel. He replied, "Massa, me fear that the grace of God no live in my heart. Suppose me have grace in heart, I think me can't have all that trouble."

#### General State of the Mission.

Toward the close of the last Rainy Season, in the beginning of Oct. Mr. Durning thus writes, with thankful exultation:

"With grateful feelings, I embrace the present opportunity of addressing you, at the end of a season which generally is dreaded, through past experience: but—thanks be to our Heavenly Father for His sparing mercy!—I need not address you on subjects which are distressing, but on such as must awaken joy and gratitude in every Christian's breast."

"I am greatly at a loss where or how to begin to state what great things the Lord hath done for us. Shall I begin with General Blessings in which we all share?—then my gratitude is called forth—my very soul breaks forth in songs of praise to our God, from whom all our spiritual and temporal blessings flow: or with Personal Mercies?—then I am compelled to exclaim with Jacob, 'I am not worthy of the least of all thy mercies!' O Lord, when I consider that I passed the Ocean as a poor creature, desiring no more but to be made instrumental to some poor African soul, and that I, at this moment,

have the happiness to meet with Thirty-six at the Communion Table—I am lost in wonder and adoration!

"When, as has been the case these two weeks past, I was not able to preach to the people under my care, on account of other duties, more than twice every week, beside Sunday, they seem to be like lost Sheep, having no Shepherd. When I go to the Church at the time of Evening Prayer, under such circumstances, sadness appears to vanish, and joy to come in its place."

"The general conduct of the people in this village is such, that I am often surprised to see the indolent and barbarous African turn active, and become a man of feeling both toward himself and others. When I have seen some of the women, with their infants tied on their backs, planting or weeding their little farms; and others in the market selling the produce of their labour, or else busy in their immediate household affairs—it has often worked so on my feelings, that tears of joy have started from my eyes, and I could hardly persuade myself that these are Liberated Negroes!"

"From the Reports of our different Stations in the Colony, it will strikingly appear to you, my Dear Sirs, that Ethiopia begins to stretch out her hands unto God. Much more might perhaps be said, was it not for the fear of exaggeration, which causes timidity with most of us, in affirming things which would stand the test of strict examination. Every one of us is more or less blind, with respect to many things in his own station; it is only a judicious stranger that can be a competent judge in this matter."

"In conclusion, I cannot but express my thankfulness, for the peace which we enjoy together. Concord and harmony prevail more and more among us. None but He who hears and answers prayer could have eradicated former discords. Our Meetings are no longer distressing, but such that nothing could keep me from them but sickness; and this, it is evident, is the case with all. It is only under such circumstances that our Mission is prosperous. May the Lord continue his wondrous favours, and hasten the fulness of the Gentiles coming in, and the salvation of his people Israel!"

## SCHOOLS IN IRELAND.

### HIBERNIAN SOCIETY. LONDON.

#### FIFTEENTH REPORT.

The number of Schools established by this Society in nineteen Counties in Ireland, is 534. The number of Scholars is 54,520, notwithstanding the most violent opposition from the Roman Catholics.

Since the year 1812, the Society has distributed, chiefly among the Roman Catholic Poor of Ireland, 6000 Bibles and 60,000 Testaments.

#### State of the Schools.

The general progress of the children, and their thirst after Scriptural Knowledge, open to the minds of the Committee a source of unalloyed gratification. Indeed, it may be asserted, with truth, that there is not a spot, within the sphere of the Society's movements, where an earnest desire to possess the Sacred Oracles has not been excited.

Nor is this feeling restricted to the Children of the different Schools, but has found its way to the hearts of many of the Adult population of the country.

The Inspectors of the schools, who are also employed as Readers of the Scriptures in villages, are received, in their labors of love, with an interest approaching to enthusiasm; and it is delightful to mark the effects, which in many well-authenticated cases, are produced by the reading of the Holy Scriptures.

Of one of these men and his labors, an account is given, which is, in substance, as follows:—

His Irish Testament is his constant companion. In the parish where he resides, there is but one Protestant Family. Until the erection of the Society's School, a single copy of the Holy Scriptures could not be found within the many square miles of its circumference. How incalculable the importance of the change, which has been effected by the introduction of a single School into this barbarous district! There are now, blessed be God! scattered over this extensive parish, upward of three hundred readers of the Holy Scriptures, all taught by this man, and all supplied with a Testament and many with a Bible.

Of the general influence of these Laborers, it is said—

So great has been the impression produced by the labors of these Scripture Readers, that the Adult Inhabitants, in many parts of Ireland, are now soliciting, with earnestness, the assistance of your Institution, to enable them, in common with their little ones, to examine the contents of a Volume, which has already given an impulse to the moral energies of their nature, to which, during a life of superstition and crime, they have been utter strangers."

This has induced your Committee greatly to augment their exertions, on behalf of the adult population of Ireland, by opening Evening Schools, for the accommodation of those whose circumstances in life would preclude them from giving



their attendance during the hours of labor. Evidences of the Good Effects of the Society's Exertions.

The whole history of the Society's labors has satisfied your Committee of two particulars—first, that the great cause of Ireland's degradation, is, the concealment of the Holy Scriptures from the great mass of the people: and, secondly, that wherever the Word of the Lord has free course, there also it is glorified; and there the chains of ignorance, superstition, and vice, are burst asunder.

The Committee refer to the details given in the Appendix, for evidence

—that many a useful life, and many a happy death, have been the result of the establishment of the Society—that it is a powerful engine, bearing with irresistible force on the kingdom of darkness—that it is everywhere transforming the moral waste into a garden, which the Lord himself hath watered—and that it is hastening the reign of knowledge, of freedom, and of sanctity, among a people who have been sighing, for ages, after these blessings of the Reformation.

We extract from the Appendix some of the most striking testimonies to the blessing of God on the Society's labors.

Of one place, a Correspondent writes—

Some years since, nothing was to be seen here but profaneness—the Lord's Day profaned by every description of wickedness, by all classes of its inhabitants. But how great is the change! No longer are the children to be seen running to behold the idle and depraved sports of the older inhabitants: but you now see them, clean and orderly, with their little books under their arms, going to or returning from School; or, in the evening, sitting at their doors, committing to memory their tasks for the ensuing day. There are no public scenes of wickedness to be seen here now, so great is the change which religious instruction has wrought, if not in the heart, at least in the external conduct.

Another Correspondent says—

Old persons, whom I met with in my travels, say that a great change has taken place in the sentiments, and a general reformation in the conduct of the people, in consequence of the circulation of the Holy Scriptures. When I was young," said an old man, "I saw nothing but bad examples; and joined myself in horse races, dances, foot-ball and every evil work, on the Sabbath day, and there was no remorse of conscience in the promoters of these things, so that Church and Mass were attended at the usual hour. But, now, the language of Heaven proceeds from almost every mouth—the Scriptures are their theme—aged parents learn, on Sabbath days, the lessons and tasks given their children on the week-days—the Children instruct the Father and Mother, and the Parents ask for an explanation of what they read. The old things have indeed passed away, and all things are become new."

One of the persons employed as Public Readers of the Irish Scripture, states—

I was really surprised to see the knowledge and clear views which both Old and Young have of the Scriptures. Surely the Lord is among them, and is doing wonders in this once barren wilderness thro' the instrumentality of the Society, as they themselves acknowledge with thankfulness. The change wrought on the minds and in the conduct of the people is so evident, that it excites the admiration of the aged, who were acquainted with the former state of the country. They remark, that some extraordinary power accompanies the reading of the Scriptures, and causes this great reformation on the minds of the people, to which they were heretofore strangers. I heard an old man observe—"In my time, some of the Children were so averse to learning, that their Parents were under the necessity of compelling them to go to school; but, now they are so eager for learning, that they can scarcely wait for their breakfast; and while at home, you will hardly see the Testament a minute out of their hands, but find them engaged in committing their tasks to memory; and, indeed, it is delightful to listen to these Children reading the Word of God, instead of their fighting and quarrelling one with another.

Another of the Irish Readers writes—

I rejoice to witness, in my travels, from day to day, the success which attends the reading of the Word of God. I visited about 120 Schools during the time I was in this part of the country, and beheld, in all, evidence that the finger of God wrought among them, and that instruction afforded the Children made them dutiful to their parents and orderly in their general conduct.

To the benefits arising from Adult Evening Schools one Correspondent bears this testimony:—

I am happy that the Committee appreciate so justly the importance of the Night Schools for the Adults, and the labors of the Sunday and Irish Readers. Our Day Schools apply to the rising generation; and convey into the minds of those, who are preparing for an entrance into the world, those principles which will, it is hoped, arrest the progress of that system which has hitherto retarded the career of moral improvement among the great mass of the population here: while the Night Schools and the labors of the Village Readers apply to the adult population of all ages, even to the hoary head; for Grandfathers of a numerous posterity attend the Night Schools; and men and Women of all ages, attend with delight to the wonders which the Book of God brings to their ears, through the readers employed by the Society.

Of one of the Evening Schools a Visitor writes—

Fifty-eight were present; viz: one grandfather, seven fathers, 29 other adults, & 21

lads.—Forty-two of the persons on the roll are Protestants, and twenty-five Catholics; the whole of whom manifest a great desire for instruction and to obtain the Holy Scriptures.

Of another Evening School, a Visitor says:—

I never beheld such a beautiful sight as I did here. Seventy-one adults were present, the youngest of them about sixteen and some as old as sixty; they consist of both sexes: and, from their answers to the questions put to them, and the love and zeal which they manifest, hopes are entertained of the real conversion of many of them. We stopped till late at night, being employed in reading and searching the Scriptures. At parting, each of them requested that I would return their sincere thanks to the Society for the instruction which they received. An old man, in the name of them all, spoke as follows—"Give our love and thanks to the Society, for what they have done for us. I remember the time when there was not the least spark of religion in all this country: all were involved in ignorance, and there were none to shew us the way of peace: we had no Bibles or Testaments to direct us, and none to pity us, until the Society began to labour among us; and they gave us plenty of Bibles and Testaments; and, by the instrumentality of these books, our feet are fixed on the rock of ages, which can never be moved. Glory be to God, and many thanks to them!"

Scenes like the following are truly interesting—

Your heart would rejoice to behold what I often see in my travels. In a village, where until lately, the Scriptures were unknown, I found an old man, nearly one hundred years old, sitting on a large stool, with a Bible in his hand, and many of his neighbors, who after their labor had come to hear him read. Two Grandchildren were at his knee, instructing him; and as the poor old man went on reading in a faltering manner, the Children would occasionally correct him, saying, "Grandfather, that is not the word, this is the word."

We shall close these extracts with a striking instance of the practical influence of the Scriptures:—

A family, who had held a large farm, for some years, at a trifling rent, yet, through idleness and sloth, remained in the greatest poverty. A Bible found its way into their habitation, and also two Testaments, by means of the Children attending the Free School. These books proved the greatest blessing. The Bible is read on the Sabbath, and at leisure hours, and the Children are reading the Testament in committing their daily tasks to memory, so that the Scriptures are constantly the subject of conversation. Both the young and old of the family are become careful and industrious. These people, who were once the objects of pity, are now the subjects of admiration to all around them; and are diligent in business, fervent in spirit, serving the Lord. Their ground, which for hundreds of years back, was waste and barren, producing nothing but heath and rushes, is now reclaimed and cultivated; instead of their former poverty and nakedness, their bodies are comfortably fed and clothed; and, what is infinitely better, I hope their souls are also fed with heavenly food, and clothed with the righteousness of Christ. *Mis. Reg.*

#### BRITISH BIBLE SOCIETY.

##### Compendium of the Society.

*Number of Societies.*—The Auxiliaries last reported were 265, and the Branches 264: including those in connexion with the Hibernian Bible Society, they now amount to 270 Auxiliaries and 412 Branches, forming a total of 682.

The Bible Societies of the continent of Europe were stated by us at 66; but that number included, in point of fact, the Asiatic Societies. These and the four African Societies remain the same. Some increase has taken place in those of America.

*Issues of the Scriptures.*—The societies in Foreign parts, which are aided by the British and Foreign Bible Society, have increased their issue of Bibles from 547,320 to 739,045, and that of Testaments from 588,200 to 721,376—making a total of 1,460,421; and being an augmentation, in the course of the year, of 191,725 Bibles and 137,176 Testaments.

The two Roman Catholic Clergymen who have engaged so actively in the circulation of the Scriptures, have published, in addition to the above, more than 480,000 copies of the German New Testament.

The total number of Bibles issued on account of the Society has increased from 1,152,434 to 1,307,044; and that of Testaments from 1,704,857 to 1,963,118—being an increase during the year, of 154,610 Bibles, and 258,261 Testaments; and making a total of 3,270,162 copies.

To these totals may be added 235,000 Bibles and Testaments, in French, German, Swedish and Danish, which it is estimated, have been published on the Continent, at an expense of about 35,000*l.* to the Society.

If all these totals be added together, it will be found that the Society has distributed or assisted to distribute, since its formation, not less than FIVE MILLION, FOUR HUNDRED AND FORTY FIVE THOUSAND, FIVE HUNDRED AND EIGHTY THREE COPIES of the Sacred Scriptures of the Old and New Testament.

*Total Expenditure.*—The expenditure to the end of the Society's Sixteenth Year was 828,687*l.* 1*l.* 7*d.* That of the Seventeenth Year having been 79,560*l.* 13*s.* 6*d.* the total Expenditure amounts to 908,248*l.* 10*s.* 6*d.* *Lon. Mis. Reg.*

#### CHURCH MISSIONARY SOCIETY.

##### Fourth Anniversary of the Guernsey Association.

We extract the following from among the resolutions, as worthy of imitation:—

—That this meeting cannot but rejoice at the continued increase, both of the Means and the Success of the Society; and, while rejoicing, it would also give thanks to Him, who is thus, through His blessing, hastening that day, when all nations shall see the salvation of God.

—That this Meeting humbly offers up its last Year's Contributions to that God, from whom it acknowledges that all things come, and of whose own it has therefore only given him; and further promises to renew its exertions for the making known of that Gospel, by which alone He can be honoured and the nations of the earth saved.

—That this meeting, feeling how necessary it is, that a Report not only of its liberality, but of its Faith and Obedience, should be carried to those whom it desires to send the glad tidings of Salvation, fervently prays that each individual among us may adorn the Gospel in all things.

#### Return of Prince Ratiffe.

On Monday, August 6, Prince Ratiffe, brother-in-law of Radama, king of Madagascar, embarked at Gravesend, on board the Columbo, to return to his native island. In the same vessel sailed the Rev. Mr. Jeffereys, Missionary to Madagascar, with Mrs. J. also four artisans. Messrs. Brooks, Canham, Chick, and Rowland.

The youths who were brought to England to be instructed in useful arts, are at present in the British and Foreign School, Borough Road, for the purpose of learning to read & write English; after which they will be placed under proper masters, for instruction in various trades, &c.

#### SOUTH SEA ISLANDS.

By a letter from the Rev. Mr. Marsden, dated Paramatta, March 6, 1821, we are informed that Mr. and Mrs. Hayward, with Mr. and Mrs. Wilson, have proceeded from thence to Otaheite, in the Brig Hope. The vessel is intended to bring back with her a large quantity of cocoa-nut oil contributed by the various Auxiliary Missionary Societies in the islands.

With regard to the state of the islands, Mr. Marsden says, "Mr. Wilson assures me that the population is now increasing since child-murder and human sacrifices have ceased. God has done great things for them. The work is his own. Many and hard have been the struggles for many years. Our hopes and fears alternately prevailed, until the arm of the Lord was revealed, and his power was made known."

In another letter he says, "God has been very gracious to that heathen country, and there is every reason to believe that many have died in the faith, and are now before the throne of God."

When Mr. Marsden wrote, he had just returned from a voyage in N. Zealand, concerning which he thus expresses himself: "I have lately returned from New Zealand, where I spent about ten months in visiting the different tribes, with much real satisfaction to myself. I hope the dawn of gospel day will shortly rise on that dreary land, where Satan has so long maintained dominion."

From another Letter—"The people are ripe for instruction. I travelled much among the different tribes both on the west and east side of the Northern island, and am acquainted with the country and people from latitude 34 to a little more than 37 south. I found the natives kind and hospitable every where."

#### BERBICE.

Extract of a Letter, from Mr. Wray, dated May 2, 1821.

"Though I cannot send you such good news as I used to do from Demerara, yet we are not without encouragement."

On the 22d of November last, I baptized six adults and nine children. Some of the adults were much affected, especially one free woman, with four of her children. I think I never saw a person so much affected; when she came forward with her children, she could scarcely speak or stand for weeping. She declared with tears flowing down her face, that she received Christ as her only Saviour, desired to devote herself and her children entirely to God, and to live as a Christian in the world. After being herself baptized, she presented each of her children, one of whom is a young woman, who also wept much. We then sang,

"Thus Lydia sanctified her house  
When she received the Word,  
Thus the believing Jailer gave  
His household to the Lord."

Mr. Wray afterwards relates, at large, the experience and behaviour of a Negro woman, named Charlotte, when dying of a consumption. She professed her faith in Jesus, called him her Saviour, declared herself to be happy and resigned, and that the fear of death was taken away. She desired to be buried with the Christians, & that hymns might be sung at her funeral.

The mistress of this poor woman was very kind to her during her illness, visited her frequently, and buried her in a handsome manner. At the grave, Mr. Wray spoke seriously to the numerous persons present, many of whom never heard the word before. While each of her friends was throwing a little earth on the coffin, as a token of respect, and as their last farewell, the hymn was sung,

"Hark from the tomb, a doleful sound,  
My ears attend the cry,  
Ye living men come view the ground  
Where you must shortly lie."

The service was peculiarly solemn and made a deep impression upon many.

#### Domestic Religious Intelligence.

##### From the Portland Gazette of Oct. 30.

##### PORTLAND MARINE BIBLE SOCIETY.

It is with feelings of peculiar interest that we notice the meeting of the Portland Marine Bible Society, at the Rev. Dr. Payson's Church on Sunday evening. Printed notifications were circulated on Saturday, and posted up at the principal resorts of sailors, giving information that a discourse was to be delivered and particularly inviting the attendance of Mariners; in consequence of which the house was extremely crowded and many were excluded by want of accommodation; it was particularly gratifying to observe that the invitation of the Society had not been neglected by that class of citizens, for whose benefit the meeting was principally designed, as all the pews on the broad-aisle which were set apart for the seamen were not sufficient to accommodate them.

The services commenced with an Anthem, adapted to the occasion. "When winds breathe soft, along the silent deep," which was admirably performed by the Bethoven Society; a fervent and appropriate prayer, by Mr. Ripley succeeded: after which Mr. Payson, delivered a very eloquent discourse, to which no description of ours can do justice; he preserved throughout it in a correct and appropriate manner the phraseology peculiar to Mariners and to which we think the nicest critic of them all, would be puzzled to find exceptions. He commenced by stating the progress which has been made within the last thirty years in the work of christian benevolence, from the attempt to abolish the slave trade, to the late establishment of societies to promote the religious improvement of Mariners, a class of men who had hitherto been neglected;

ed; a review of which he said must gratify "any one who had in him the least particle of the spirit of Christ." He then spoke of the voyage of life upon which we are all embarked, traced our course over the dangerous ocean and exhibited the different terminations which followed the different management of the ship: he showed the dangers to which the crew are exposed, describing the rocks and quick-sands which lie on every side, pointed out the haven of eternal rest, and showed us a pilot who would infallibly conduct us there, if he would take him on board, and place ourselves under his guidance. He asked if when we saw a beautiful ship, we had any other idea than that she was built by the hand of man? if we supposed she was a bubble from the sea? No more could we think that this great ship the world, was the offspring of chance, or that its builder and maker, was other than God. The Bible he said, "was the compass, quadrant and chart,"—the compass, for it pointed truly, traversed freely, and had no variation, a quadrant with which by day or night we might take an observation and determine where we were, and a chart on which was laid down the whole course of the voyage, all the sudden rocks and currents, the gulf of perdition to which we must finally be swept, unless we keep a good look out, and observe the directions laid down, and the harbor of safety which was ready to receive us, after the tempests of this world were over.

"I need not tell you, shipmates," he observed, "that the first question asked, when vessels meet each other at sea, is, 'where are you bound?' That question, now that we meet here, on the voyage of life, may be asked with peculiar propriety. 'Ho, there, creature of God, possessor of an immortal soul, embarked in a frail bark, where are you bound?'—Am I not deceived? was the answer 'I don't know.'—What! not know where you are bound? What should you think, if such an answer were given you by a ship, on an ordinary voyage? You certainly would suppose the crew deranged or intoxicated, and would not be surprised to hear soon of her loss; yet such, it is to be feared, is the only answer many of you could give, and that you, unless you consult your chart and quadrant, the Bible, and ascertain your position and course, must inevitably be swallowed up in the gulf of perdition. He told them of the rack of *inspiration*, whitened with the bones of sailors, and the whirlpool of bad company, which too often dashed them to bits. He finally pointed out the strait of repentance, through which all must pass to reach the *port of heaven*, the sea of salvation, upon the opposite shore of which lay the port of eternal safety—in which the sun himself, so glorious was the place, would be but a pale lamp. After passing the strait of repentance, the bay of faith opened, one side of which rose *Mount Calvary*, where stood the cross—a light house by night, and a cloud which reached up to heaven by day, and might be seen through the whole voyage by a careful observer—at the foot of which was the pilot, who has offered his services, and never fails to guide those to safety, who take him on board.

The preacher was very impressive at the close of his sermon: he called upon shipmates to go to the house of God, when in port, if possible, and when at sea to make every ship a Bethel; and when pursuing their course far off on the ocean, in the watch of the night, to look up to God, who was enthroned in the Heavens, whose diadem was studded with ten thousand stars, and offer to him their grateful acknowledgments, and ask for his divine favor and protection. This beautiful ship, in which we are now pursuing our course, said he, will, by and by, be dashed on the shores of eternity, when the sun and all the twinkling orbs will be quenched in endless night. Then will be heard the shriek of despair and the shrill cry of horror from the crew; but she sinks below the billows! no part of the wreck will be visible—nothing, to which the drowning wretch may cling for safety—but see, what rises in the distance? It is the barque of salvation—the life-boat of Heaven, &c.!

We have not been able to present any thing like a connected view of this discourse, but only such sketches as we could preserve in memory. The occasion and services were so interesting that we could not but notice them, and in noticing the sermon our feelings have perhaps led us to say too much. The attention of the sailors, during all the services, was unexceptionable and highly praise-worthy. God grant the society may flourish, and its noble purposes be fully accomplished.

##### From the Woodstock Monitor.

##### Vermont Juvenile Missionary Society.

The annual meeting of the Vermont Juvenile Missionary Society was held in this town on the 10th Oct. and was opened by an instructive sermon from Rev. Mr. Strong of St. Albans. Titus Hutchinson, Esq. President, on taking the chair, delivered an appropriate address.

From the report of the Directors it appeared that during the past year, ten individuals have labored as Missionaries from this Society; that their labors have all been rendered with unquestionable fidelity, and in some instances, have been accompanied with the special influences of the Spirit. The amount of missionary services performed, since the last annual meeting, is 162 weeks; besides a grant of \$52 to the church and society in Plymouth, to aid them in support of their pastor, who has preached nearly as many times in the destitute regions around them.

We learn from a correspondent in Bridport, Vt. that the number of hopeful converts in that town is about 70; 36 have been examined for admission to the Church, of which Rev. Mr. Graves is pastor, and several more were expected soon to offer themselves, which will make an addition to that church of about 40 members, mostly young people. About 12 have joined the Baptists, and the work is still progressing.

On the 6th inst. the friends of Missions in Woodstock Vt. forwarded a box of clothing and other articles for the Choctaw station, Elliot, valued by judicious appraisers at \$117. 63. Of which, \$113. 13 were collected in this parish. It was highly gratifying to observe with what cheerfulness and satisfaction the old and young brought their offerings for this sacred deposit.

Mr. John Elsworth of Greensborough Vt. together with his wife and wife's sister, are on their way to join the Mission at Brainerd. Mr. Elsworth generously bears his own expenses to Brainerd, and then gives the residue of his property to the American Board of Foreign Missions. They are all young and are said to possess vigorous constitutions.

The Presbyterian Church of South Carolina and Georgia has commenced a mission with flattering prospects among the Chickasaw Indians. The natives are very anxious to send their children to school, and are cheerful to assist in defraying the expense.

A father said to his son, who was at a Sunday school, and had attended to what he heard there, "Carry this parcel to such a place." "It is Sunday," replied the other. "Put it in your pocket," replied the father. "God can see in my pocket," answered the child.

##### Fatherless and Widow Society—Boston.

The fifth anniversary of this society was held on the 24th inst. at Boylston-Hall. In the evening an Address was delivered by S. L. KRAFT, Esq. to a large and respectable audience.

Extract from the Report—"At the last annual meeting our number of members was 381; the number now is 473. The amount of the subscriptions was \$192 and 41 cents—contributions \$89, 98 cents—from the managers of the Theatre were received \$38—& from individual donations, \$39 43 cts.; which together with \$2 16 (balance from last year) amounts to the sum of \$409, 98 cts.—of which but one solitary dollar remains. But with that which has been expended, we have relieved 136 poor widows; and, aided by an Auxiliary Society, we have had many warm garments distributed to the shivering orphan."

#### BOSTON RECORDER.

SATURDAY, NOVEMBER 3, 1821.

A Sermon delivered in Wells, June 27, 1821, before the Maine Missionary Society, at their Fourteenth Anniversary. By BENJAMIN TAPPAN, A. S. Pastor of the Church in Augusta.

This discourse, and the Report of the Society appended to it, we have not read without emotions of peculiar pleasure. If there are those who regard it a privilege to live in ignorance, either the greater or minor exertions made at this day, the enlargement of the church, or to stand aloof from all participation in the labors and sacrifices that are tending to this grand result; if there are those who are either too proud, or too indolent, or too careless, or too sceptical, or too covetous to appropriate any missionary effort, or to adopt the principles of benevolence, and directed with wisdom, we can no more envy their happiness than approve their spirit; we should rather adopt in relation to them, the language of a holy man of old, "O my soul come not thou into their secret; unto their assembly, mine honor, be not thou united." There are in Maine, about a hundred and thirty Congregational Churches. Of these, more than one third are destitute of Pastors. The "members are like sheep scattered on the mountains without a shepherd: a great portion of the flock are utterly unable to furnish the stated means of grace for themselves." Let these facts be weighed. Let the legitimate and inevitable consequences be calmly considered; consequences, that must follow without special efforts to resist them. And can any man who pretends to the smallest concern for Zion's prosperity, and the salvation of his fellow travellers to eternity say, that the Maine Missionary Society is a needless Institution, or refuse it all the aid which his circumstances may enable him to give.

Though less acquainted with the religious aspects of Maine than we could wish to be, & perhaps less favorably impressed than we ought to be, yet from various circumstances we are led to the conclusion that a spirit exists there, which will nerve, till a revolution is happily effected in favor of sound religion and practical piety. Tho' it comes to us as little of the characters of living men, it may not be improper in this connection, to say that some of the brightest ornaments of the American Church, both in the sacred office and out of it, are here cast by Divine Providence, and are laboring with much laudable zeal, amid many discouragements to advance the cause of Christ. They are increasing their strength. God is smiling on their exertions. In some places the wilderness already blossoms as the rose. And while profaneness, Sabbath-breaking, and a thousand kindred vices exist, and bid defiance to the force of argument and persuasion, while religious errors abound, and many turn the grace of God into lasciviousness; yet both immorality and error are gradually receding; some of the strong holds of sin are every year more than summoned to surrender; breaches are made on them; trophies of grace are won; the soldiers of the cross are encouraged to set up their Ebenezer here and there, and press forward to further conquests.

During the last Missionary year, the Maine Missionary Society furnished about two hundred weeks service to various destitute places within the state. Inadequate as the Directors represent this to be, and inadequate as it is in fact to the wants actually felt, it is more than we had supposed the society yet able to do. If they regard it as still "a day of small things," they will not despise it, but rejoice in it, and thousands of their fellow Christians will partake of their joy. While "there is room enough & to spare" for the application of all our means to the moral renovation of Maine, there is no reason why they should look further to find fields of labor. But the piece in that state have not been behind their brethren elsewhere in contributing to those larger institutions, which propose sending the gospel into regions where Christ has not yet been named. Nay, the zeal and liberality of some of their towns towards the American Education Society, and the Foreign Mission Society, have "provoked" many others "to love and good works." On the limitation of the Society's object, the following remarks towards the close of the Report are not less judicious than eloquent:

The operations of this Society are indeed limited in their extent, confined within the borders of a single State; but no object should be deemed small, which involves in the salvation of a soul, a concern of infinitely less moment led him to climb the Alps, and Alexander to traverse the world. Should this Society change its object, and attempt to carry the Gospel to some distant land, it might present a more imposing aspect, and rest more general attention; but would it be more useful than it now is, while it holds on the narrow less tenor of its way? And besides, every institution, though comparatively small in itself, is important as a part of a great & harmonious system; whole; & this Society is a part of the great system of the world.—The greatest rivers are only the effect of the confluence of a multitude of their waters, widening small streams; these, until they assume a majesty which astonishes beholders, when they empty themselves in the ocean. It is so in this case. Every charitable and religious institution is a tributary stream to "the river of God," which is spread its waters and refresh and fertilize the whole face of the globe.

In a greater or less degree the Society affords aid to every county in the State. The names of their Missionaries, and the stations assigned them are as follows:

Rev. ABRAHAM CANNINGS and Mr. JOSEPH WALKER were commissioned to labor in the counties of Hancock and Washington. Rev. NATHAN DOUGLAS, Rev. LEVI LORING, Rev. CHARLES FREEMAN, and Mr. SAMUEL STILES, in the counties of York and Cumberland. Rev. Professor JOHN SMITH and Rev. THOMAS SMITH, in the county of Penobscot. Rev. ANASIA LOVETT, Rev. JOHN H. INGRAM, Rev. DANIEL LLOYD, Rev. Mr. NOAH EMERSON, in the county of Lincoln. Rev. JONATHAN BELDEN, in the county of Kennebec. Mr. DAVID STARKER, and Mr. CHARLES FROST, in the county of Oxford. And Rev. JOHN A. PEET and Rev. FIFEELD HOIT, in the county of Somerset.

From most of the destitute places, a degree of pecuniary aid was received. In some instances the Missionary derived half his support from the people among whom he labored; in other instances more, in others less. This fact we notice with much satisfaction, not chiefly because it adds to



**VENN'S SERMONS.**

**RE-PUBLISHING,** by R. P. & C. WILLIAMS,  
*Cornhill-Square,* in two Bvo. vols. at about  
half the price the London copy in 3 vols. sells for.  
The two first vols. appeared in 1814, the 3d & last  
in 1818. Three editions have been printed. Re-  
views of them are to be found in the Christian Ob-  
server, vol. 14, page 26; vol. 17, p. 655. Those  
Clergymen and others who have not seen the Re-  
views, are respectfully invited to examine them for  
themselves. This work is printing on a handsome  
new pica type and good paper, and but a small  
edition. Nor. 3.

---

**Rich Plated Ware and Jewelry.**

**JOHN B. JONES,** No. 37 Market-street, has  
just received, per ship Farthian, from Liver-  
pool, and by way of New-York, 6 casks and 3 cas-  
es of rich Silver Mounted Coffee and Tea Urns—  
Bread and Cake Baskets—Candlesticks and  
Branches—Chamber and Table Candlesticks—  
Coffee and Tea Sets—Castors and Lignor Stands—  
Dessert Stands—Salt Stands—Egg Frames—  
Mustard Pots—Snuffers and Trays—large and  
small Waiters—Coffee Pots, separate from set-  
tled Stands and Epergnes—best gold bordered  
Tea Trays, with Knife, Bread, and Cheese Trays,  
and Bottle Stands to match—low priced Japanese  
—large Hall Liverpool Hung Lamp, suitable for  
city—Halls—Plated Astral Moon Lamp—pearl,  
cut, paste, gold and coral Jewelry—Gift and Steel  
Goods—low priced English Watches, &c.

The above together with recent importations  
forms a very extensive assortment of rich Goods,  
all of which will be sold on the most reasonable  
terms, for cash or approved credit. Nor. 3.

---

**WATCH RIBBONS.**

**J. B. JONES,** No. 37, Market-street, has just  
received a large assortment of the newest  
patterns, London and Paris manufactured Gentle-  
man's Watch Ribbons. Nor. 3.

---

**MRS. JANE BLANCHARD,**  
*At the head of Wymouth Landing,*

**RESPECTFULLY** informs her friends that she  
has commenced her fall fashions for Voya-  
geurs, of all colors, which may be had on the most  
reasonable terms;—also, Variety of Green & Mourne-  
ing Bonnets: Caps, Turbans, Ruffs, &c. An  
assortment of Fur Trimmings, and Black and Colored  
Cashmere Shawls: Black and Colored Nankin  
and Canton Crapes: Black and Colored Bomba-  
zettes, Lavantines, Sateens, and Sarsonettes of su-  
perior quality; Silk and Tabbie Velvets: Black  
Silk and Worsted Hosiery; Black Silk and Worsted  
Gloves; Ladies White Silk, and Beaver and Kid  
Gloves; Sacharilla and Book Muslin; Edgings;  
Black and White Silk Laces for Trimmings: Gar-  
ture Ribbons; Waist Capes; Hooks and Eyes;  
High top and side Combs; with a great variety  
of her fancy articles. Nor. 3.

---

**RICHARDSON & LORD,**

**HAVE** just published the second edition of  
the **EVANGELICAL INSTRUCTOR**, de-  
signed for the use of schools and families.—Dedi-  
cated to the Massachusetts Peace Society. By  
**WILLIAM COLLIER, A. M.**

The following testimonials sufficiently evince the  
merit of this work, and shew the estimation in  
which it is viewed by several judicious gentlemen  
and teachers who have examined it.

**RECOMMENDATIONS.**

*from the Reverend Doctors Miller and Romeyn,  
of the City of New-York.*

A judicious, well compiled work, for initiating  
Children and Young Persons into the elements of  
vague local Truth, is certainly a most desirable ad-  
dition to the numerous and excellent Books for the  
use of Schools, which modern times have produced.  
We consider Mr. Collier's *Evangelical Instructor*  
as far as we have had an opportunity of examining  
as the best work of this kind that we have seen.  
It appears to be remarkably free from Sectarian  
partialities, and calculated to lead the youthful  
and easily and insensibly into just views of Chris-  
tian doctrine, while at the same time, it is inter-  
spered with much entertaining and instructive  
matter of other kinds. We heartily wish him suc-  
cess in introducing it into Schools, and believe, that  
brought into general use, it may do much good.

**SAMUEL MILLER.**  
**J. B. ROMEYN.**

*From the Rev. Dr. Griffin, late of Boston.*

In the recommendation of Mr. COLLIER'S *Evangelical  
Instructor*, as expressed by Doctors MILLER  
and ROMEYN, I heartily concur; and hope that  
this useful and entertaining Book may be generally  
introduced into our schools.

**E. D. GRIFFIN.**

*Extract of a letter from the Rev. Dr. Baldwin of  
Boston.*

The *Evangelical Instructor*, as far as I am able  
judge from a cursory examination, is peculiarly  
calculated to answer the great purpose for which  
it is designed. The subjects are judiciously select-  
ed, and so happily arranged, as insensibly to lead  
the mind "from Nature up to Nature's God." I  
perceive the work needs but to be known in order  
to be approved. I most sincerely hope it may find  
diffusion into all our Public Schools, and be ad-  
ded eminently useful in promoting the interests of  
piety and morality.

*from Mr. Israel Alger, late Preceptor of the Pub-  
lic School in Charlestown, now Teacher of an  
Academy in Boston, to the compiler of the Evange-  
lical Instructor.*

REV. SIR.—I have introduced the *Evangelical  
Instructor* into the School under my care, and have  
sent nearly one hundred copies. Science and religion  
improvement are happily blended, by which the  
work is so eminently calculated to inspire the  
youthful mind with a reverence for God and the  
Christian religion. The style is perspicuous, pure &  
elegant, and will contribute much to form a correct  
taste in the mind of Youth. I heartily wish the  
book an extensive circulation.

**ISRAEL ALGER.**

*from Mr. Wheeler, late Principal of the Academy  
of Middleborough.*

The *Evangelical Instructor*, as a School Book, re-  
flects its other qualities, is in my opinion, deserving  
public patronage. The variety and judicious  
arrangement of its parts, and particularly the moral  
and evangelical sentiments which are here taught,  
with much brevity, render this Book very valuable  
to Youth, and also to those Instructors who wish  
their pupils early to acquire a habit of serious re-  
flection.

**CHARLES WHEELER.**

*From the Rev. Wm. Jenks, of Boston.*

There can be no question in the mind of a reflect-  
ing christian whether or no it is important to in-  
tegrate youth in the principles of the Gospel. It is admit-  
ted imperative duty of every parent & guardian to  
train the young to "train up a child in the way  
in which he should go." It becomes then of primary  
importance that the books used in Schools be  
selected according to views which are scriptural. It  
also necessary to admit a considerable range of  
subjects, and in some respects to render them,  
—various, that the mind  
"Of demerit youth, studious of change  
"And fond of novelty, may be indulged."

Both these advantages are exhibited in the Rev.  
Collier's *Evangelical Instructor*. The selections  
are in strict accordance with the title, and  
yet of such variety in respect to their subjects  
will extend the information and gratify the fan-  
cy of youth. It is cordially wished that it may  
and access to schools and places of education, and  
be blessed as a mean of doing much good to pupils,  
influencing their manners, exciting moral curi-  
osity, and above all, impressing their hearts.

**WM. JENKS.**

**NOTES.**—The price of this book is 37 1/2 cents single,  
\$3 25 per dozen, and \$25 per hundred. Size of  
the American Pica type and Art of Reading.  
For sale by the Publishers, Boston; by G. Trum-  
bull, Worcester; by the Booksellers in Hallowell,  
Orland, Portsmouth, Providence, Newport, Keene,  
&c. Nor. 3.



